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UNITY

The Unitarian

MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves" Tennyson

FAITH FREEDOM FELLOWSHIP

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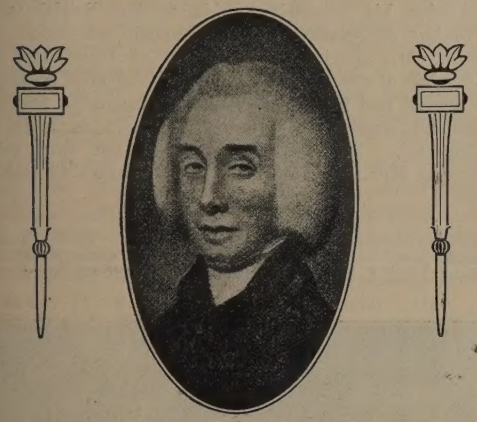


Rev. Theophilus Lindsey, M.A.

1723—1808.

Theophilus Lindsey, born June 20th, 1723, at Middlewich, Cheshire; became a fellow of St. John's College, Cambridge, and a clergyman of the Church of England; having influential aristocratic connections as well as possessing considerable scholastic attainments, he had sure prospects of high preferment. But his studies of the Scriptures convinced him of the error of Trinitarianism and he sacrificed his prospects in loyalty to truth by resigning his living at Catterick, in Yorkshire in order to establish a Unitarian congregation in London. This he did by having a room fitted up as a chapel in Essex House, Essex-street, the first Unitarian Chapel in this kingdom, on April 17th, 1774. The congregation became large and influential; the premises were purchased and re-constructed for a permanent chapel and a residence for Mr. Lindsey. He ministered here with much success until 1793, when he resigned owing to failing health, but lived till 1808, dying on November 3rd of that year at the age of 85.

In 1783, the Rev. Dr. Disney became Lindsey's co-pastor, and succeeded him as minister of Essex Street Chapel, followed by Rev. Thomas Belsham, 1805-1829, Rev. Thomas Madge (with Mr. Belsham, 4 years), 1825-1859, Rev. James Panton Ham, 1859-1883. A scheme to purchase the Essex Street Chapel to make it the depot of the British and Foreign Unitarian Association, and of our Sunday School Association, was realised by the removal of the congregation to a new building, called the Essex Church, in the Mall, Kensington, 1886, in which year the interior of the chapel was converted into the present Essex Hall, and which has since become the well-known headquarters of our Unitarian denomination, with offices, bookrooms, committee-rooms, etc.

Essex Chapel interior, 1874.

Essex Street Corner, Strand (Essex Hall frontage in recess, near the outstanding gable end).

Rev. W. Copeland Bowie

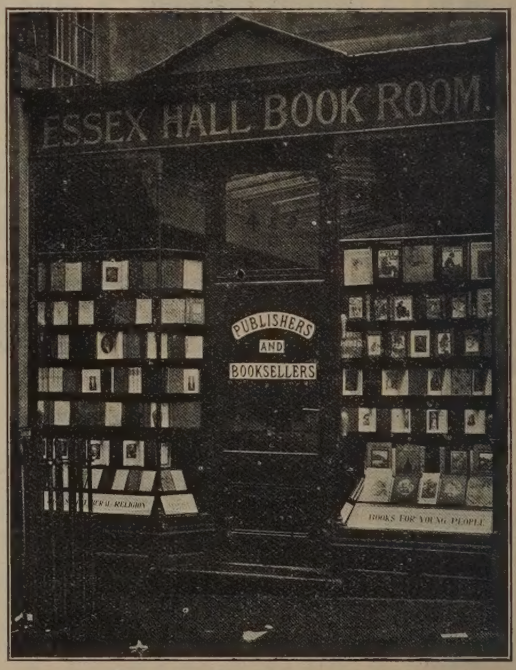
(Secretary, British & Foreign Unitarian Association).

The British and Foreign Unitarian Association constituted 1825 ,was an amalgamation of three other societies, viz: (1) "The Unitarian Society for Promoting Christian knowledge, and the Practice of Virtue, by Distributing Books," established 1791, by Theophilus Lindsey and others; (2) "The Unitarian Fund," for the promotion of Unitarianism by the encouragement of popular preaching, established 1806; and (3) "The Unitarian Association for the Protection of the Civil Rights of Unitarians," founded, 1819. In an address issued by the committee of the British and Foreign Unitarian Association explaining its formation, the hope was expressed that the Association might be "the means of bringing into affiliation and co-operation the several societies existing in different districts, as well as congregations and individuals and of thus constituting that Union and concentration of power and exertion which has long been desired by the more influential and active members of the Unitarian body.' The list of the Secretaries of the Association includes well-known and honoured names —all of them, viz: Rev. Robert Aspland, 1825-30; 1835-1841; Rev. W. J. Fox, 1830-31; Rev. James Yates, 1831-35; Rev. Edward Tagart, 1841-59; Rev. T. L. Marshall, with Mr. Tagart, 1854-59; Rev. R. Brook Aspland, 1859-70; Rev. Robert Spears, three years with Mr. Aspland, 1867-76; Rev. Henry Ierson 1876-92; Rev. W. Copeland Bowie, from 1892.

Of the Rev. W. Copeland Bowie, the present secretary, we give the following account:—He was born at Ballymena, Antrim, Ireland, of Scottish parents from Aberdeenshire; was afterwards associated with the Unitarian Church at Aberdeen; admitted to the Unitarian Home Missionary College, Manchester, in preparation for the ministry, 1876-79; at the Manchester New College and University Colleges, London, 1879-80; Unitarian Minister, Stamford-street Chapel, Blackfriars, London, 1880-1890, during which time he took an active part in public and educational life in Lambeth and Southwark. In 1890 he became missionary agent of the British and Foreign Unitarian Association, and in 1892 was appointed its secretary. "He has great organising and administrative ability, has been honorary secretary of the Charity Organisation Society, chairman of the Committee of the Women's University Settlement, Southwark, and was a member of the old School Board, London, for twelve years. For some time he was honorary secretary of the Sunday School Association, and ten years editor of 'The Sunday School Helper.' Mr. Bowie has written several helpful Unitarian handbooks and many Unitarian tracts" ("The Christian Life," June 6, 1908).

Under his executive guidance the British and Foreign Association has enormously extended its work. Mr. Bowie is well-known to Unitarians in all parts of the United Kingdom as an able speaker, a devout and forcible preacher, an energetic worker, and for strong individuality, and yet modesty of character. He is now away in Canada on a missionary tour of visitation to the Unitarian Churches there.

[We are indebted to the courtesy of the Editor of "The Christian Life," for the illustrations, and to his "Commemoration Number" for some of the particulars concerning them.]



Book Room, Essex Hall, Essex Street.

Charles Lamb, the "One-God-ite."

By Rev. E. THACKRAY. M.A., B.D.

Such is the characteristic way in which Lamb describes himself in a letter to Moxon, the publisher, who married his adopted daughter:—"Did George Dyer [a Unitarian poet] send his tract to me to convert me to Unitarianism? Dear blundering soul! Why, I am as old a one-God-ite as himself!"

Anyhow, Lamb promises to hand the "cheap publication" to the Methodist pew opener over the way, whose wife sometimes drinks tea with the deacon's wife, and so perhaps the deacon may get it and hand it to the minister, but of course it is easy to see that Lamb is making fun of such missionary methods. He remains typical of many Unitarians of to-day in so far as not even his intimate friend, Dyer, knows that he is a Unitarian. But we have to remember that Lamb was at this time 56 years old (he died at 59), and he had retired from his regular duties at the East India house, hence he was perhaps not in his finest or most energetic mood. The half-contemptuous term "one-God-ite" indicates that he had then little interest in theological controversy, but in his earlier years he took a keen delight in it. In a letter to Coleridge (the quondam Unitarian preacher) dated January 2nd, 1797, i.e., when Lamb was twenty-two, he writes:—"I am at present re-re-reading [I don't think Lamb intends this to represent his usual stammer] Priestley's Examination of the Scotch doctors: [i.e., Dr. Jamieson and others who had criticised Priestley's History of the Corruptions of Christianity] how the rogue strings 'em up three together! You have no doubt read that clear, strong, humorous, most entertaining piece of reasoning. If not, procure it and be exquisitely amused. I wish I could get more of Priestley's works."

In another letter to Coleridge about the same time he exclaims:—"I have seen Priestley. I love to see his name respected in your writings. I love and honour him almost profanely." This was just after Priestley had found England too uncomfortable for him and had emigrated (1794) to New York, being succeeded at the Hackney Unitarian Church by Thomas Belsham, to whose services Charles Lamb was accompanied by his Aunt Hetty. In his earlier years Lamb shows some interest in philosophy. He called himself a Necessarian of the Priestley school, and asks Coleridge to make him into a Berkleyan as well, but in his later years he never seems to allude to these topics. He left off going to church, and appeared to be leading a gay irresponsible life, full of jokes and good cheer, aiming at nothing higher than to draw in his "last breath through a pipe and breathe it out in a pun."

But as everybody knows now, this was a very superficial view. His intimates, like Wordsworth and Coleridge, knew better. To Coleridge he writes: "I got home at night o'erwearied, quite faint, and then to cards with my father, who will not let me enjoy a meal in peace; but I must conform to my situation, and I hope I am for the most part not unthankful. I am got home at last, and after repeated games at cribbage have got my father's leave to write awhile; with difficulty got it, for when I expostulated about playing any more he very aptly replied: "If you won't play with me you might as well not come home at all." The argument was unanswerable, and I set to afresh."

Lamb's friends had great social schemes on hand (like Coleridge's Pantisocracy), and probed deep mysteries, often asking: What is truth? Lamb sipped his glass, shuffled his cards and asked: What are trumps? Hence there was considerable surprise when Wordsworth begins a tribute to Lamb with the words: "Oh, he was good, if ever good man was," and we get a hint of his moral superiority to the men of speculation in one of his numerous letters to the metaphysical Coleridge:—"Oh, my friend, cultivate the filial feelings! and let no man think himself released from the kind charities of relationship; these shall give him peace at the last; these are the best foundations for every species of benevolence. I rejoice to hear that you are reconciled with all your relations."

Although he has to complain that religion with him was a solitary thing, it never died out of him, but became "a habit of enduring hardness," as Canon Ainger puts it. "He set himself the task of acting as guardian to one living always on the brink of insanity. For 38 years he was faithful to this purpose, giving up everything for it and never thinking that he had done enough or could do enough for his early friend, his guardian angel, his sister Mary."

How Jesus was made God.

Of course, to the enlightened understanding, the idea of the deity of Jesus appears mistaken, if not superstitious. The dogma of the Trinity is wholly illogical. A study of the New Testament documents shows the deification of Jesus to have been a gradual process. Inextricably bound up with it are huge masses of myth and legend. One of its chief sources was manifestly the contemporary theories concerning the expected Jewish Messiah. All these facts have to be taken into consideration, as well as the contemporary belief in God as an angry and revengeful deity,—a belief that made necessary in the courts of heaven the presence of a divine advocate and mediator. Given such a ruler of the universe, belief in such a go-between as the supernatural Jesus is inevitable.

—Rev. A. R. Hussey, U.S.A.

Scenes in Christian History.

By Rev. WILLIAM C. HALL, M.A.

IV.—KING EDWIN AND PAULINUS.

From Roman Christianity in the South of England we turn to its establishment in the North, and we shall see how it was brought to the kingdom to which belonged the boys whom Gregory had seen in the market-place of Rome. Ælla, who was then its king, died in 588. His son Edwin should have succeeded him, but was driven from the throne by Ethelfrith of Bernicia. He took refuge with Raldwald, King of East Anglia. One day messengers came from Ethelfrith, offering Raldwald a large bribe if he would slay his guest, and threatening war if he refused. Raldwald, fearing the alternative, resolved on the murder, and the news of his intention came to Edwin. "I will still trust Raldwald," he said, "for he has been kind to me; but if I must die, let my death come from him, and from no meaner man. And whither could I flee after so many years of exile?" Thereupon, we are told, as he sat down in sorrow he had a vision. There came to him one who asked, "Why art thou sitting here so while others sleep?" "What is that to thee?" said Edwin. "I know thy trouble," answered the stranger; "what wouldst thou give him who should save thee? And what if thou shouldst become a great king, greatest of all English?". "I would give him all I had." "And if he asked thee to take his counsel and live a better and happier life than thy forefathers dreamt of, wouldst thou obey him?" "Yea," Edwin replied, "I would follow his teaching in all things." The stranger laid his hand on Edwin's head, presumably making the sign of the Cross, and said, "When this sign shall be given thee, remember, and fulfil thy promise."

Raldwald changed his mind, and gave battle to Ethelfrith. He and Edwin were victorious in a great fight at the river Idle, and Ethelfrith perished. Edwin then succeeded to his kingdom. He married Ethelburga, daughter of Ethelbert, who brought with her, as her chaplain, Paulinus, a missionary monk, who in 601 had come to support the work of Augustine. But he did not readily adopt Christianity, notwithstanding the prayers of his wife and Paulinus. An attempt upon his life was made by an assassin in the pay of his enemy the King of Wessex; then he said to Paulinus, "If your God will grant me victory over my enemies, and revenge upon the King of Wessex, I will renounce my idols and worship him."

Edwin was successful in his wars against Wessex, but hesitated to fulfil his vow. Then Paulinus—for the stranger of the vision is said to have been none other than he—laid his hand upon his head, and said, "Dost thou remember the sign?" Edwin started, but said he was ready to obey. He summoned his counsellors to Goodmanham, and there asked them what they thought of the new religion. "None," said the pagan high priest Coifi, "has served our gods more busily than I, but I do not see that I am the better for it. Were our gods good for anything they would help their worshippers. I am ready to give up these ungrateful gods. Let us see whether the new gods will reward us better." But nobler words were spoken by an ancient thane, forming one of the most beautiful speeches we read in early history. "To what, O King, shall I liken the life of man? The life of man, in comparison with that unknown life beyond, is like a sparrow's flight through the hall when ye sit in winter time at meat, a goodly fire on the hearth, but the snowstorm beating without. The sparrow flies in through one door, and for a while is safe in the warmth; but then he flies out at another door into the dark winter from whence he came. So is human life; we behold it for an instant, but of what has gone before, or what is to follow after we are utterly ignorant. If the new religion can teach this wonderful secret let us give it our serious attention; let us follow it." Others spoke to the same effect. Then Paulinus stood forth and expounded the Gospel. His eloquence moved the listeners, and when he had finished Coifi declared, "The more I sought for truth in our religion the less I found it. But here is the truth that will give us life and salvation. Wherefore I advise, O King, that we set fire to our temples." "Who will be the first?" cried Edwin. And Coifi answered, "I will; I who worshipped most the idols should be the first to destroy." Then, having put on arms and mounted a horse, he rode to the neighbouring temple and hurled his lance into the wall in defiance of the gods. The temple was given to the flames.

Edwin returned to York. A church was built of wood, and therein, on Easter Eve, 627, he was baptised into the Christian faith. Now on the site of this rude structure stands York Minster. Paulinus became the first Archbishop of York.

GOD IS LOVE.

Bishop Foster, of America, had the courage to say before a Methodist congregation, "If I could concede for a moment that the world as I know it—and I know it from rim to rim, having travelled in all its lands, having seen its despicable millions, having seen it in shame and filth—and if I were compelled to think that my God, whom I worship, would by any possible method of condemnation send down to Hades 1,200,000,000 of my brothers, that know not their right hand from their left, and save a few of us who are a little better perhaps in our morals, I would not go into Heaven if I could. I could not worship such a God as that. I would join the hosts of Hades in rebelling against such a God. Our God is not a God of that kind. God is love, and is trying to save men." To teach even Methodists to affirm a thought like this, the Unitarian and the Universalist Churches have not lived in vain.

—"Christian Register."

Memorial Anniversaries.

By A. D. TYSSEN, D.C.L.

Francis William Newman died on October 5th, 1897. He was born on June 27th, 1805. There seems to be some connection between Unitarianism and longevity.

October 12th is the day of the death of Elizabeth Fry, the prison reformer, in 1845 (see Dictionary of National Biography), and of Robert Stephenson, the engineer, in 1859. It is the day on which Columbus first touched land on the other side of the Atlantic, in 1492; and it is the day on which in 1653 one Humphrey Chetham died, providing by his will for the establishment of a school and library at Manchester. (See Chambers' Book of Days).

October 19th is marked as the day of the martyrdom at Venice of one Julio Guirlauda, also called Trevisanus, in 1562. The little that is known of him is related in Wallace's Anti-Trinitarian Biography II., 118. October 19th is also given as the date of the birth of Sir Thomas Browne in 1605, and of his death in 1682. He was the author of "Religio Medici." Oct. 19th is also given as the day of the death of King John in 1216, of Arminius the theologian in 1609, of Dean Swift in 1745, and Henry Kirke White, the poet, in 1806.

October 26th is the date of a codicil whereby Walterus de Merton left the residue of his property to the College, which he had founded. The writer of these lines is a member of that college. October 26th is also appointed to be observed as Citizen Sunday this year, and it commemorates the death of Hogarth in 1764, and of Philip Doddridge, an eminent religious writer in 1751. (See Dictionary of National Biography).

The Wide World.

A VOICE FROM INDIA.

Mr. H. Kissor Sing, of Shillong, Khasi Hills, India, writes to the Editor as follows:—

I have to thank you very much for publishing the report of the 26th annual meeting of our Union in the May number of your paper and giving a prominent and large space to it in your valuable magazine. You have placed the English Unitarians in a position to see how the Unitarian Faith is working in the Khasi Hills and what a truly spiritual and world-wide religion it is. Indeed, the Unitarian Faith is the religion of the soul of man; it is his spiritual longing after the Eternal Source of the Universe. It is not to be grafted, it is not to be introduced, it is already in the human soul. It wants development and it will unfold itself. Such being the case it is difficult to understand what the writer of the following passage in the 78th annual report of the British and Foreign Unitarian Association published at page 335 of the "Christian Life" for May 31st means:—"It is still an open question whether the ignorant and superstitious tribesmen of the Khasi Hills CAN BE REACHED AND TRANSFORMED IN MIND AND CHARACTER BY A RELIGION which is so free from materialism and ritualism as Unitarian Christianity."

The soul of a Khasi is to be "reached" by a religion, as if religion is not natural to the soul of a man, as if it is a thing to be exported. The writer of the report has a right to express his own idea of religion, but it is not the Unitarian Faith. The Trinitarians here have been preaching of a religion which is to be introduced from outside, from their theologies and catechisms because the human soul is depraved, but the Khasi Unitarians have all along been asserting that religion is in the soul of man, that man is made to feel after God, after Truth and Love.

Again, it is not understood what the writer means by "free from materialism and ritual." If he means that we do not believe in the unseen soul and the God-Spirit he is greatly mistaken.

The Khasis from time immemorial have believed in the soul and the unseen God, and have never dared to make any image of Him. Our Khasi friends will be astonished to find that an English Unitarian believes that religion is outside the soul.

Dr. J. F. Clarke says: "He is our best friend who shows us that he believes in us; that he has confidence in our capacity to become something noble and good; who has faith in us that we are capable of heavenly aspiration and devotion to all things true and right" ("Faith, Hope, Love," page 192). What a contrast this is to the views of the above writer of the report.

Richard Baxter.

Richard Baxter was a strong doctrinarian; his "Catholicity" excluded Roman Catholics, Arians, and Socinians. He appears to have believed in Universal Redemption, and wrote: "I am not so much inclined to pass a peremptory sentence . . . upon all that never heard of Christ, having some more reason than I knew of before to think that God's dealing with such is much unknown to us." He tried to reconcile Universal Redemption with personal "election." His was the most powerful influence amongst the early Nonconformists; refused a bishopric rather than sacrifice principle; suffered imprisonment for his convictions for eighteen months; was an able, earnest, and eloquent writer and preacher; the complete lists of his writings occupies nearly twelve octavo pages in Calamy's Abridgment of his Life and Times; his best known works include "The Saints' Everlasting Rest" (1650), and the "Call to the Unconverted" (1657), which are no longer such popular reading as they once were. Born 1615, he must be judged by the times and the atmosphere in which he lived.

Home Circle.

A Smile on Tour.

My papa smiled this morning when
He came down stairs, you see
At mamma; and when she smiled then
She turned and smiled at me;
And when she smiled at me I went
And smiled at Mary Ann
Out in the kitchen, and she lent
It to the hired man.

So then he smiled at someone who
He saw when going by,
Who also smiled and ere he knew
Had twinkles in his eye;
So he went to his office then
And smiled right at his clerk,
Who put some more ink on his pen
And smiled back at his work.

So when his clerk went home he smiled
Right at his wife, and she
Smiled over at their little child
As happy as could be;
And then their little child, she took
The smile to school, and when
She smiled at Teacher from her book
Teacher smiled back again.

And then the Teacher passed on one
To little James McBride,
Who couldn't get his lessons done
No matter how he tried;
And Jamesy took it home and told
How Teacher smiled at him
When he was tired and didn't scold,
But said: "Don't worry, Jim!"

And when I happened to be there
That very night to play,
His mother had a smile to spare
Which came across my way;
And then I took it after while
Back home and mamma said:
"Here is that very self-same smile
Come back with us to bed."

—Ladies' Companion.

"As a Man Thinks."

By the Author of "Love that Casts out Fear," etc.

CHAPTER X.—RE-ADJUSTMENT.

The news of his father's sudden death came to John Roecastle, as such events do come, in the nature of a shock. It filled him with the keenest regret which was all the more poignant on account of the very conciliatory letter he had only just received. How very much he would have liked to have seen his father again so as to have made the reconciliation complete To think that he was actually on his way to see him when he was told of the death, and that it was too late, made the disappointment doubly grievous.

And yet now that his father had passed away how very thankful he was that he had received that letter, and that he therefore had it in his father's writing that he was to be received and welcomed as a son at the old home.

It was a sad meeting with Sallie.

"Dear Sallie," said he "I come to bring you a real brother's sympathy. Let me be a brother to you.'

Then Sallie took his hand and broke down into tears.

John showed her the letter his father had sent.

Sallie knew of it, for her father had written it in her presence.

"Let me look after things for you," said John.

"That's just what I wish you to do," was her rejoinder.

So Roger Roecastle, who had been a somewhat hard and inconsiderate man, had become repentant and softened, and died and was buried.

Brother and sister agreed to live together in the old home. Sallie inherited all her father had left, and consequently she was well provided for. And John had plenty of his own.

One night, when everything was settled after the funeral, John told his sister the story of his life, how it was he left home, his experiences in South America, his failure to get news from home, his ignorance of the fact that he had a sister, or that his mother was dead, his eager hopes of reconciliation on coming back, his deep disappointment at finding that there was no mother to receive him and that his father was as hard as ever, and his discovery that he had a sister.

"I am as glad to find that I have a brother as you can be that you have a sister,' said Sallie. "It seems providential that when father dies suddenly and leaves his only daughter quite alone in the world apparently, with no one to look to for support, that a newly-found brother should appear on the scene just when most needed. I am indeed very thankful that it is so. Had it been otherwise, and I had no one belonging to me, I do not know what I could have done."

Robert Wedmore and his sister-in-law called one day to express their condolence. Sallie felt that she could not see them. So John met them, and thanked them for their kind sympathy, and begged them to excuse his sister, who was not really very well, but who wished him to express her grateful acknowledgments.

This, of course, was a disappointment to the Wedmores. The sister-in-law said:

"I'm sorry she could not see us, Robert. I thought we might have a chance of making a good impression. I wonder whether she isn't very well, or whether she wouldn't see us."

"Perhaps she wouldn't," said Robert. "I think it's quite 'off' for me. She never has given me any

encouragement, and now Old Roger is gone I've no chance at all."

"Faint heart never won fair lady, Robert. You have a chance while she is not promised to anybody else. Do not give up while there is any hope."

"But I don't see any hope at all. It is all very well you and Mr. Wilks egging me on, but when Mr. Wilks came back from the funeral he himself seemed a bit cast down about it. I heard him say something about Sallie having changed her religion, and that he feared she had given up even coming to chapel. If that's the case what chance can there be for me?"

"Bide your time, Robert. All things come to those who wait. You never can tell what is going to happen. Opportunity may suddenly come to you."

So much for the Wedmores and their expectations of Sallie.

In the meantime Will Farnley had not been indifferent. Sallie had received from him a very kind and sympathetic letter concerning her bereavement, which touched her much, and she had acknowledged it with thanks. But Will did not make a personal call. He felt extreme delicacy in the matter. He had heard the local gossips say that Roger Roecastle had left everything to his daughter, and that she was now a wealthy young woman. Even to make a call might cause him to be seriously misunderstood by Sallie herself. He would not have her think, nor anyone else, that her money had any influence over him. He would wait for some other opportunity of meeting her.

"Sallie, will you come to service with me to-morrow?" asked John one Saturday evening.

"To service? Do you mean at the chapel? You are not going to the chapel, are you?" asksd Sallie with evident surprise.

"No," said John, "I am going to the 'Church of Our Father,' and I thought perhaps you might like to go too."

"The 'Church of Our Father'—why wherever is that? I did not know there was such a place."

"Perhaps not. It is only just being started. Until the people of this church get a building of their own they will hold their services in the Temperance Hall. They begin to-morrow, and the Rev. Silas Croft will be the preacher."

"The Rev. Silas Croft!" ejaculated Sallie—"why that is the minister who lectured on 'Who are the Infidels.'"

"Yes, the same. Will you go?"

"Yes, I will. I want to hear that man again, and especially should I like to hear him conduct a religious service."

So when Sunday came, to service they went. Quite a large number of people were there. The platform pulpit was tastefully decorated with flowers. A few musical friends sat near the harmonium, and led the singing. The minister, Mr. Croft, was manly, reverent, and perfectly natural in his manner. The congregation joined heartily in the hymns, and the sermon on "The Need for Public Worship" was, in Sallie's judgment, most beautifully touching, persuasive, and reasonable.

"True worshippers shall worship the Father, in spirit and in truth"—these were the words of the preacher's text. He drew a sweetly lovable picture of "The Father"; he said that if the worshipper had glad and joyous thoughts about God, his worship would be glad and joyous too. But if he came to worship thinking that God is a stern and wrathful being his worship would be filled with the spirit of fear and dread. As a man thinks so will he feel towards God and man, and so will his life be, and so will his worship be. He should think the best thoughts of God, for there is nothing too good to think of him, and then will he have the grandest feelings about God and "worship the Father in spirit and in truth." Such worship brings an uplift to the soul and strengthens the mind and purifies the affections, and fills the heart with the noblest ambitions.

Such was the tenour of the sermon. Nothing could have been more fitting for the opening service of a new church, and especially for "The Church of Our Father."

At the close of the service all who felt themselves to be in sympathy with a new movement for Pure Christianity and Reasonable Religion were invited to remain to a short conference. Most of those present remained. Mr. Croft explained that a few friends in the town wished to establish a new kind of church, in which all should be absolutely free to think out the truth for themselves, and not be tied down to the fixed creeds of past generations, which had become outgrown. All who wished to support an effort for such a church were asked to write their names and addresses, and give them to a friend who would receive them at the door as they went out.

Several men and women rose up in turn, and expressed their sympathy, and their thanks especially, for the very helpful service of that evening, and promised to give all the support they could. A few questions were asked, to which Mr. Croft replied. He said that he hoped they would not be backward in speaking to him after the Conference was over, nor in speaking to each other, for what people need very much is fellowship and especially religious fellowship.

The consequence was that people did not stand on ceremony, aloof from each other, but when the meeting broke up they talked in groups and chatted, and made each other's acquaintance, and went away feeling that they had a glorious time. Sallie was never more delighted. When the meeting was breaking up she saw that Will Farnley was there in another part of the room. He was busy talking to others, and apparently giving them some leaflet literature. Suddenly her brother John said: "Sallie, I should like to introduce you to a friend of mine. I will come back to you in a few minutes."

Then a lady passing asked Sallie a question about further Sunday Services, and they got into conversa-

tion, being so engaged for a few minutes, when just as the lady was moving away her brother's voice at her side startled Sallie, by saying:

"Sallie, let me introduce my friend, Mr. William Farnley, to you."

For an instant Sallie felt a bit disconcerted—then her face brightened, and she held out her hand and exclaimed, "I am very glad to see you. Why John, Mr. Farnley and I are old friends."

And all three of them walked away together; and when Will Farnley was taking leave of them Sallie said:

"Do come to see us, Mr. Farnley." And Will said that he would.

(To be continued.)

Home Talk on Home Reading.

By PARSON PAGE.

It is nice for the family to be all together as often as possible, if only for one hour at night.

We may sit round the fire if it be winter, or round the table, and have a chat.

Perhaps the next best thing is to have a good book, a very interesting story which father may read aloud to all, say, one chapter every night.

I know a family circle in which that was done as soon as ever the children were old enough to understand. "Little Lord Fauntleroy," "Jackanapes," "Black Beauty," "Masterman Ready," "Little Women," "Oliver Twist," and later, "Little Dorritt," "David Copperfield," "Bleak House," and other books were read.

It was a good practice, and it no doubt instilled many good ideas into the minds of all of them, and gave them a taste for reading good and wholesome literature.

In this way parents can get the best home instruction into the minds of the young.

All the more if they chat about the story, and discuss the conduct and criticise the characters in it.

That cannot happen without something of the true principles of life being made clear.

Why should not the same thing be done in what is more especially labelled "Religious instruction?"

In that family circle spoken of Giran's "Jesus of Nazareth" was read aloud on winter evenings. Some good life of Jesus is a fine preparation for an intelligent understanding of the Gospel accounts and of the great principles taught therein.

There are many very interesting biographies of great religious leaders which would convey most wholesome religious guidance.

Parents cannot rightly shirk their responsibility in this matter of giving some religious guidance to their children.

They are not justified in leaving this duty to Sunday schools. The parents are the first guides and teachers, if they are worthy of being parents.

If father and mother are Unitarians they must have good reasons for being Unitarians. No doubt they believe that Unitarian Christianity is to them a far more cheery and inspiring faith than any other they know.

If it is a great blessing to them to think in the Unitarian way about God, and man, and life, and duty, and immortality, they must naturally desire that their children shall inherit and share the blessing of it.

One good way of doing it is the reading aloud good books telling the lives of great Unitarians.

There is for instance, "The Story of Channing," and of "Theodore Parker." There is the life of such women as Mary Carpenter, Dorothea Dix, Louisa Alcott, and Florence Nightingale. What can be more instructive than good accounts of the lives of Theophilus Lindsey and Dr. Priestley?

Books of this kind, read aloud and discussed, are sure to impart Unitarian ideas and principles so that they are safe to make a deep and lasting impression.

The way to spread Unitarianism is to make Unitarians.

The first place to make Unitarians is certainly in the Unitarian household and family circle.

If young people are made into good Unitarians at home they will not be half-hearted and ignorant Unitarians at their Sunday School and Church, and they will be able to spread their ideas abroad when talking with their friends outside the churches.

If the members of Unitarian congregations have no clear notion of what the Unitarian Faith is, the blame of it does not only rest with the ministers, but quite as much with the families to which these members belong, if they are professedly Unitarian families.

If our young people grow up into young men and women without knowing what we Unitarians stand for, it is not only the fault of our churches and our Sunday schools, but very much more the fault of the parents who have neglected their duty, and have not given their children the guidance they really needed.

The reason there are so many half-hearted Unitarians is that they come from Unitarian homes where the parents have been half-hearted and indifferent.

The missionary movement most needed is a mission to parents and teachers, especially to parents who have the largest opportunity of teaching.

When parents do their duty we shall have better teachers in our Sunday schools, and a greater proportion of really staunch and loyal Unitarians in our churches.

The Unitarian movement will be alive to such an extent that it will burn with missionary zeal, and it will come into its own.

SUNDAY SCHOOL HELPS.

Lessons on the Bible—"What it is and is not."

By the Rev. J. ISLAN JONES, M.A.

OCTOBER 5th: "MYTHICAL ELEMENTS IN THE BIBLE." (Wood, pp. 189-192). See also Dr. Driver's "Genesis" in the "Westminster Commentaries," Introduction pp. 31-74; S. Baring-Gould's "Curious Myths of the Middle Ages," and Clodd's "Childhood of Religions." Scripture Reading: Genesis, 6 and 7.

1. A myth is a fabulous or imaginary statement or narrative, generally of a moral or religious nature, and involving belief in the miraculous or supernatural. That some of the narratives of the Bible are of that class is beyond reasonable doubt.

2. Myths may have grown in various ways:—

(a) Since the dawn of reason within him, man has been attempting to understand and explain the origin and nature of the universe and of himself. In early times, before he had had a fair start on the path of knowledge, he made guesses at the truth. The marvels of the universe touched his heart and stirred his imagination, hence the story of the creation in Genesis. Perhaps the sight of sea-shells on the hill sides led him to believe that the sea must at some time have covered the mountains, hence the story of the flood.

(b) Man has always been eager to exalt and magnify those whom he regarded as heroes; out of that desire probably grew the legendary embellishments connected with the lives of the patriarchs and prophets of the Old Testament, and also the story of the miraculous birth of Jesus.

(c) Before reading and writing became common story-telling was a fine art. People whiled away long, dark evenings by telling tales, the fruit of fertile imaginations. In that way grew the folk-lore of different nations. To this class probably belong the stories of the plagues of Egypt, the tower of Babel, the wonderful deeds of Samson, and many others. The authors of these stories were the precursors of our modern novelists.

(d) Dreams may have been the origin of some myths and legends.

3. In course of time, and in an ignorant and uncritical age, it became difficult to distinguish between fact and fiction. We believe that throughout the Bible these two elements are freely intermixed, and we have to use all the means at our disposal to separate the one from the other.

4. It may be added that, on the whole, the myths and legends found in the Bible are not so coarse as those of many other nations. There is an undoubted sublimity about the first chapter of Genesis which raises it far above Babylonian, Persian and Hindu legends of the same kind. (See "Childhood of Religions," chapter 2).

OCTOBER 12th: MIRACULOUS ELEMENTS IN ANCIENT LITERATURE. (Wood pp. 192-197. See also "Miracles and Myths of the New Testament," Joseph May, chapters 1 and 2; "The First Three Gospels," Carpenter, chapter 6). Scripture Reading: I. Kings 17, verses 14-24; Daniel 3, verses 19-27.

1. The word miracle comes from the Latin "miraculum," which means something wonderful or startling. To the average person to-day, however, it means more than that. By miracle-worker is commonly meant one who has or had the power to suspend, or reverse, the effect of natural laws as they are generally understood. In a great majority of cases the miracles recorded in the Bible are wrought through some human agency (Moses, Aaron, Elijah, Jesus), but there are exceptions (see 2 Kings 13, 21v., and Daniel 3, 25v.). We read of a rod turned into a serpent, of persons suddenly cured of disease believed to be incurable, of others raised from the dead, of three children thrown into a fiery furnace and escaping without harm, etc Such things do not happen in our own experience.

2. Miracles are recorded also in many other books besides the Bible, some of them written before and some after the time of Christ. We find them in the books of Herodotus, Zenophon, and other Greek and Roman writers. Augustine (354-430 A.D.) states that a large number of miracles had taken place in his own diocese (Hippo) within the space of two years. In five cases dead persons had been restored to life ("City of God," Book 22, chapter 8). Bede (673-735 A.D.) in his Church History records quite a number of miracles. He tells us how Germanus calmed a terrible storm at sea, cured a blind girl, and himself, when ill, remained unharmed on his bed in the midst of a raging fire (Book 1, chapters 17-19). Also how miracles were wrought on the spot where King Oswald was killed, and at the place where he lay buried (Book 3, chapters 9-12). He mentions also by name a Northumbrian who died one evening and returned to life the next day (Book 5, chapter 12). See further, "St. Thomas of Canterbury" by E. A. Abbott (Vol. 2, p. 308).

3. We cannot for a moment believe that such men as Augustine and Bede would deliberately write falsehoods, nor can we separate the miracles of the Bible into a class by themselves different from all others. We have therefore to decide whether miracles happened in the past and have now ceased to occur, or the ancients were mistaken in this particular.

OCTOBER 19th: "THE MODERN VIEW OF MIRACLES." (Wood pp. 197-201. See also Gardner's "A Historic View of the New

Testament," chapter 5; Lecky's "Rise and Influence of Rationalism in Europe," chap. 1 and 2; Bousset's "Jesus," chapter 3; Neuman's "Jesus," pp. 81-88). Scripture Reading: Matthew 12.

1. Those who believe that the universe is governed by God Almighty must at the outset admit that He could work miracles if He would. That, however, does not decide the matter either way. We must consider the subject from a moral, scientific, and historical point of view:—

(a) Experience teaches us that God rules the universe by means of fixed laws, and those the best possible laws. Reason tells us that this is the most satisfactory way, for without faith in the uniformity of nature we could not gain any scientific knowledge, nor could we set to work with any degree of confidence that we should obtain the desired results. We see no reason why God, in the past, should again and again suspend or change the effect of the laws which He in His wisdom had established. Miracles in the physical universe seem to us to be inconsistent with the belief that God is all-wise and unchangeable.

(b) Miracles belong to a period when people understood the universe only very imperfectly, when the mental atmosphere was heavily charged with belief in the "supernatural." There is no evidence that the ancients who recorded miraculous events took the desirable precaution of making a critical inquiry into the reports they heard. The fact that as education advances the belief in miracles dies out is very significant.

(c) Even in our day ignorant people in obscure places sometimes report events that seem miraculous, but under the test of a searching investigation these "miracles" invariably resolve themselves into figments of the imagination.

(d) We have reason to believe that Jesus did exercise a healing influence upon persons suffering from particular diseases. This is to be explained probably as the power of a strong personality over a weaker, inspiring faith and hope in those who were depressed. It is said that "suggestion" is practised with beneficial results by many physicians on the continent to-day. At any rate the power to inspire the patient with faith and hope has always been the most important factor in the art of the physician. We do not believe, however, that malignant organic diseases are amenable to such influence to any appreciable extent—only certain nervous ailments.

(e) Some of the miracles ascribed to Jesus are unworthy of him and must be rejected on that ground alone. (See Mark 5; Matthew 21, 18-22, etc.).

OCTOBER 26th: "WHAT IS LEFT APART FROM MYTH AND MIRACLE?" (Wood, pp. 201-203. See also Drummond's "Via, Veritas, Vita," Lecture 3).

1. Some people are afraid that if we cease to believe in miracles Christianity will be destroyed and the Bible will be of no further use to us. Our belief is that until some years after the death of Christ Christianity was practically a non-miraculous religion. We regard the miracles as later growths, quite natural in that age, which attached themselves to the Gospel tradition before it became fixed. If we omit them we still have all that is preserved of Jesus' teaching.

2. In our opinion the most valuable and inspiring portions of the Bible are those which are of a purely spiritual character and not tinged by the miraculous —many of the Psalms, the Sermon on the Mount, the Lord's Prayer, the parables, etc.

3. True religion has no necessary connection with miracles. It is faith in God, aspiration after high ideals, and an inward consciousness of the deeper things of the spirit.

4. Apart from its miracles the Bible is still invaluable because

(a) "It holds up a mirror to the conscience."

(b) "It brings home spiritual truths to the mind."

(c) "It deepens devout feeling."

(d) "It gives comfort in sorrow" (Dr. Drummond).

5. We believe that the life of Jesus (apart from the miracles) furnishes the finest example on record of a soul nobly and entirely dedicated to the service of God and man. His faith in God and man, and his hopefulness in the midst of depressing surroundings are unsurpassable, and truly inspiring. His moral and religious teaching is truly sublime. These remain, and much more; and to those who possess the true spirit of religion they are sufficient.

LESSONS ON PARABLES.

By M. E. THACKRAY, B.A.

OCTOBER 5th.—IX.: THE TALENTS (Matthew xxv., 14-30).

1. TALENTS GIVEN TO ALL.

"God entrusts to all
Talents few or many,
None so young or small
That they have not any."

Our talents are the powers we have of feeling, willing, knowing, and doing, powers which can be developed. Some have more talents than others. From these more is expected.

2. TALENTS MUST BE USED. Just as our muscles are strengthened by exercise so are our other powers. All our talents must be developed. The man with ten talents had used ten, the man with five had used five. All round development better

than one-sided. The judgment was quite just. The master was equally pleased with both of those who had worked; both received equal praise. It was the indolence and indifference of the last servant which merited blame.

OCTOBER 12th.—X.: THE LEAVEN (Matt. xiii., 33).

1. "A LITTLE LEAVEN LEAVENETH THE LUMP." What would the bread be like if mother forgot the yeast? Hard, heavy, unpalatable. Yet only a little yeast is required to a large quantity of flour. All the bread is nice and light. You do not find that some of the loaves are "unleavened."

2. All our lives affected by the qualities we develop. If we are dishonest in little things our whole lives will be marked by insincerity. If we are careless our lives lack thoroughness. If we are bad-tempered our character becomes soured and cramped. If we are gentle and kind we shed a sweet influence wherever we go. "The greatest of these (virtues) is love." Therefore if our lives are marked by love they will become more and more what we should desire them to be.

OCTOBER 19th.—XI.: THE HIDDEN TREASURE (Matthew xiii., 44).

1. GOOD THINGS OFTEN REQUIRE SEEKING. The hidden treasure is not discovered by careless workers. Patient, thorough seeking is required, e.g., the search for knowledge. "Seek and ye shall find." When we look for goodness and beauty we generally find them; if we look for faults we find them also. Which do you prefer to look for? Which would be most like the treasure?

2. THE TREASURE MUST BE RECOGNISED. Perhaps some might not recognise the worth of a rough diamond or a nugget of gold. It might be hidden and mixed up with the surrounding earth. Many a life has qualities which remain undiscovered except to the seeker. Story of Mark Rutherford's daughter who seemed dull, of little use till the illness of her mother showed how gentle, capable and reliable she could be. Rough characters often hide much genuine goodness and worth.

3. THE TREASURE WAS OBTAINED. Some treasures we recognise but do not take the trouble to try and get them, e.g., a boy will say, "I wish I could read like John Smith." This power of reading is a treasure which might be obtained by working. The treasures of knowledge require long years of work before they are obtained.

OCTOBER 26th.—XII.: THE GOOD AND THE BAD (Matthew xiii., 47-49).

1. GOOD AND BAD GROW UP TOGETHER. At school, at work, in all parts of the world you always find good and bad people growing up together. It is wisest to keep away from bad companions, but if you are thrown amongst them you must strive to avoid their sins. It is not always easy at first to distinguish good from bad; the bad may pretend to be good.

2. TIME SHOWS TRUE CHARACTER. When the fishing was over and the fishermen had time to sit down and examine what they had caught they could pick out good from bad. At the end of our lives our characters will have had time to develop. Shall we be among the valuable or the worthless?

[N.B.—This might be taken along with "Finding the Lost." We cannot think that God intends any to remain lost for ever or utterly bad, but the period of life we have here may be used in growing more beautiful in character or becoming less so.]

A Confession of Faith.

FOR SUNDAY SCHOOL AND HOME.

1.—I believe in THE ONE ONLY GOD, the Father of all mankind, the Maker and Sustainer of all that is, who is for ever good.

2.—I believe that GOD SPEAKS to me, through this world in which He has placed me, through the words and deeds of all good men, and in my own soul.

3.—I believe that I am SERVING GOD by faithfully and cheerfully doing the duties He has given me to do, and by living in love with all around me.

4.—I believe in RELIGION, which is love to God and man, the practice of perfect life.

5.—I believe in WORSHIP, which is communion with the Heavenly Father, the seeking after perfect righteousness, and fellowship with the Infinite Love.

6.—I believe in THE BROTHERHOOD OF ALL MEN, that all are God's children, naturally good, made of the Divine Nature, for each other's help and joy.

7.—I believe in JESUS, as our noblest example and greatest religious teacher; and in his Gospel as the truest guide to the way of life

8.—I believe in THE BIBLE as a record of men's thoughts about God and religion, and that it is the best of all good books for instruction in righteousness.

9.—I believe in SALVATION for all men, from sin and selfishness and every evil, by goodness of character; by living a godly, righteous, and sober life.

10.—I believe that HEAVEN AND HELL are in men's lives, that blessedness and misery come by well-doing and wrong-doing, and that in due time all men will learn to do right and enter the kingdom of heaven.

11.—I believe in IMMORTALITY, that I shall never die, that death is only the perishing of the fleshly body, and that the souls of all men will live for ever.

12.—I believe in PROGRESS upward and onward for ever, in an ever-unfolding life, in never-ending growth towards perfection, in keeping the mind open to receive more light and truth on the way to higher things.

AND I PRAY—

That I may be true to my belief, and loyal to my Church and Sunday School by practising these principles of my religious Faith, in my conduct to all around me, in obedience to our Heavenly Father's will.—Amen!

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

It is hoped that Miss Mitchell will be with us again before Christmas, and the League will look forward to hearing some of her experiences among our branches in the Colonies. In her letters Miss Mitchell has spoken of the isolation of the churches and still greater loneliness of the scattered families of the Liberal faith away in New Zealand and Australia. The cordial welcome she has everywhere received and the eagerness with which her accounts of the League have been heard show how gladly the hand of fellowship stretched across the seas would be grasped and felt to be a service of strength and encouragement to our co-religionists. Cannot we set to work to forge new links in our chain of friendship at once? Supposing a branch in Great Britain were to open up a correspondence with a lonely colonial branch exchanging news on League doings and keeping it in touch with League doings here? There must be many a branch that would be able to "adopt" a sister society in this way, and while rendering a real service find great pleasure and benefit in such friendly intercourse.

The following are to be the objects and bye-laws of the Women's International Union:—

OBJECTS.

1. To bring the women of the Liberal Religious Movement in all countries into closer co-operation and fellowship.

2. To suggest ways and means by which they may take their part in forwarding Liberal Religion.

3. To collect and disseminate information of interest to women regarding Liberal Religion.

4. The care and protection of foreigners, of the Liberal Faith, and especially of the young women.

5. To promote the education of young people in the principles of Liberal Religion.

6. And by strengthening a sense of mutual sympathy and understanding to promote the cause of International Peace and Goodwill

BY-LAWS.

1. That the Central Bureau shall be in London.

2. A meeting of the Union shall be held in connection with the Triennial meetings of the International Congress.

3. An annual Executive Committee meeting shall be held in London during Whit-week, except in Congress years. Deputies to this Executive Committee meeting may be appointed by foreign Societies in place of their regular representatives.

4. Each Society or group of women affiliated to the National Union shall have privilege of sending two delegates with voting powers to the annual Executive Committee meeting, such delegates preferably to be officers of their society or group.

5. That each Society shall submit a report to the annual Executive Committee meeting, and shall receive an account of the proceedings of the meeting.

6. The affiliation fee for each Society or group of women to be fixed at a minimum of 10s. or $2.50 annually.

7. That one department of the Union's work shall be known as the Guild of Friendship, and that each Society shall be at liberty to carry on its work on behalf of the Guild of Friendship in accordance with the special needs and circumstances of its own country.

Literature.

"Mrs. Humphrey Ward, her Work and Influence," by J. Stuart Walters, 3/6 net, postage 4d.; Kegan Paul, French, Trubner and Co., Ltd., Broadway House, 68-74, Carter-lane, London, E.C.

In these days of the awakening of woman it is well that we should take note of the great part women are taking in the field of literature in the moulding of public opinion. Perhaps amongst women writers and reformers none have exercised a wider or more powerful influence, since the publication of "Robert Elsmere" in 1888, than Mrs. Humphrey Ward. This volume by Mr. Stuart Walters is evidently the work of a very careful student of all that she has written and published, and of the public work in which she has engaged. It is an interesting, painstaking and scholarly survey, by an admirer, whose high estimate of his subject is the result of critical examination and a well-balanced judgment. The conclusions of the author are all the more reliable from the apparent fact that he does not speak from personal acquaintance with Mrs. Ward, but from a full knowledge of her books. There is a valuable sketch of the religious political and social conditions in England during the period prior to the appearance of "Robert Elsmere"; it is shown very clearly that Matthew Arnold's influence over the mind of Mrs. Ward (his niece) was strong and deep, and that she has mostly manifested considerable bias in favour of the Anglican Church with which the Arnolds have been so intimately connected, and scarcely any leaning towards ecclesiastical Nonconformity. The parts that French and English ideas have played in shaping her work are traced, and her thoughts on Religion, Social Life, Politics, Education and Women, are illustrated by apt quotations. The author's conclusions are summed up in the last chapter, and there is a good Literary Index, and also a Bibliography. It is interesting to note that Mrs. Ward makes the following reference to Unitarians in "The Case of Richard Meynell"—"Meanwhile the Unitarians—small and gallant band!—were like persons standing on tiptoe before an opening glory. In their isolated and often mistaken struggle, they had felt themselves for generations stricken with chill and barrenness; their blood

now began to feel the glow of new kinships, the passion of large horizons. So along the banks of some slender and much hindered stream, there come blown from the nearing sea prophetic scents and murmurs, and one may dream that the pent water knows at last the when and the whither of its life." Of this Mr. Walters says: "This last remarkable paragraph would seem to lend colour to the report already referred to, to the effect that Mrs. Ward's sympathies, if not indeed her actual allegiance, are with the body of Nonconformists known as Unitarians" (p 133). And later (p 135) he remarks: "Touching for a moment on the rumour that Mrs. Ward is a member of the Unitarian body, it can only be said that it is doubtful whether she has in anyway identified herself with this particular creed. One imagines that a mind so thoroughly latitudinarian would hardly bear the bonds of any narrow dogma." This statement shows clearly that Mr. Stuart has but little knowledge of the Unitarian attitude and temper, else he would never imply that there are any dogmatic bonds in Unitarianism, a body free from any fixed creed and bound to no theological formula.

It seems as though the author does not agree with Mrs. Ward's politics, and apparently he thinks her illogical in her opposition to the Parliamentary franchise for women seeing that she goes so far as to advocate the election of women on local governing bodies. The book is well-written, and presents the reader with a fairly complete impression of the great work and influence of perhaps by far the most cultured and scholarly woman novelist of our time. We cordially commend it to our readers and to our school and church librarians, for it is a work that should certainly be in the library of every institution which encourages the taste for good and wholesome reading.

"The Heart of Things," passages from the writings of Frederick William Robertson, selected and arranged by Richard Mudie-Smith. 3/6 net., postage 3d.; Kegan Paul, Trench, Trubner and Co., Ltd.

This collection of passages from Robertson's writings and sermons has already met with the warmest appreciation from leaders of various Christian denominations, and it is full of matter that cannot do other than command the sympathy of Unitarians who have much cause to think highly of the utterances of the great broad-Churchman who himself was such a great admirer of the Unitarian, Dr. Channing. The selection is a mine of gold—of moral and spiritual riches, arranged under the headings of separate subjects in a very convenient form. It might perhaps have added to the value of the collection if reference had been given at the end of each passage to the context from which it was taken.

RECEIVED: "Prolegomena to a Religious Philosophy,' by Prof. T. L. Vaswani, M.A., and other addresses by the same. The News Press, Lahore India. For notice in next issue.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Rev. W. G. TARRANT, B.A. Hon. Treasurer: Mr. E. BUSER. Hon. Sec.: Mr. E. F. COWLIN, Essex Hall, Essex Street, London, W.C.

The Treasurer, in making an appeal for an increased membership and for more adequate financial support, writes:—Those who frequent Unitarian meetings know quite well that the present membership of the N.U.T.A. is very far from representing the full temperance sentiment of the denomination. One explanation of our comparative smallness in numbers is, no doubt, that many think the Temperance Movement had better be a general than merely a denominational one. Whilst much may be said in favour of this view, there is, on the other hand, the fact that most denominations have found it advisable to have their special Temperance Organization. You need simply turn up the London G.P.O. Directory to prove this. Last, not least, you will find there even the Society of Friends' T.A. As regards pedigree, ours need fear no comparisons. That sturdy body of abstainers, the Rechabites, in the time of Jeremiah, worshipped the same Divine Unity as we do, and when John the Baptist exhorted his followers to the adoption of simple temperate habits, the chants used at his meetings must have borne the same Unitarian strain that is embodied in the Special Hymnal of the N.U.T.A.

Others will object: The Unitarian persuasion respects too highly the individual convictions of others to engage in aggressive propaganda work, such as Temperance. But is it not the just boast of Unitarianism to be interested in endeavours for the removal of social flaws, and all hindrances preventing the masses to stand on their own feet, worthy of their manhood and womanhood? and if so, is there (with every wish to avoid hackneyed declamations) is there anything compared to drink that works so much physical, economic, social and moral havoc? Those who are fortunate enough not to know sad cases in their inner circle, need not go far afield for illustrations.

The careful reader can hardly lay down a serious periodical now-a-days without having come across a reference to the connection of the drink evil with current events. The recent legislation amending the National Health Insurance Act was greatly influenced by newspaper correspondence, such as appeared in the "Times," July 10th, page 7, over the signature of representatives of "The Women's Co-operative Guild," describing, amongst others, the case of a husband who had gone to draw the 30/-, maternity benefit, "on the way back he met some friends, and they decided to go and have a drink. After some time, as the husband did not return, the wife got someone to go and look for him. He was found in the public-house with only one shilling and threepence left in his pocket, all that remained from the maternity benefit."

Anecdotes and Illustrations.

LOOK UP AND NOT DOWN.

Peter Mackenzie, the Wesleyan preacher, once addressing farmers in East Anglia, said: "Some men are like pigs; they can never look up until laid on their backs. Some men are so sordid, their eyes are always down upon earthly things, that they cannot be induced to look up or think of heavenly things until the Lord, by affliction, lays them on their backs.

WITH GOD ON YOUR SIDE.

St. Theresa was laughed at because she wanted to build a great orphanage, and had but three shillings to begin with. And she said: "With three shillings Theresa can do nothing; but with God and three shillings there is nothing that Theresa cannot do."

To faith nothing is impossible.

LIVE IN THE SUNSHINE.

A man once planted two rose trees, one on each side of his house. They were both equally strong and healthy, but after a time one grew and prospered and the other withered and died. Then the man discovered that the living one was on the sunny side of the house. The moral is: Live in the sunshine.

SELF-DEFENCE.

"Would it be wrong," asked a young man of his minister, "for me to learn the noble art of self-defence?"

"Certainly not," was the reply. "I learnt it in youth myself, and I have found it to be of great value during my life."

"Indeed, sir! did you learn the old English system, or Sullivan's system?"

"Neither. I learned Solomon's system."

"Solomon's? Why, what was that?"

"Well, it is the best system of self-defence that I know, and it is this: 'A soft answer turneth away wrath.'"

NO ATHEIST.

Theodore Parker, speaking of atheism, observes: "The Bible says, 'The fool hath said in his heart there is no God.' If the fool says so, I shall believe the fool thinks so; and if the fool holds up his five fingers and says, 'There is no hand,' I shall believe the fool thinks so. But when a philosopher says there is no God I do not believe he thinks so, only that he thinks he thinks so. A man may sometimes think he sees a thing when he does not see it; and so a man may think he thinks a thing when he does not think it. A philosophical and consistent atheist is as much an impossibility, I think, as a mathematician who cannot count two; or as a round square, or a three-corned circle. I shall never believe that a sane man who can understand the multiplication table is an atheist, though he may call himself so."

HERE AND HEREAFTER.

"When Boston (in slavery days) had kidnapped Thomas Sims, and carried him away, two members of a Christian Church, both merchants, met accidentally in its chief business street, and talked the matter over. Both disliked the deed; but one thus justified it, and said, 'If we didn't do this we shouldn't get any more trade from the South, and I remember we have got to live HERE.' 'So do I,' said the other, 'remember we have got to live HEREAFTER.' There were practical atheism and practical religion looking one another in the face."

—Theodore Parker.

PAIN MAN'S TEACHER.

"A while ago there came the cholera, scaring the world. Men attributed it to the 'wrath of God'; begged that dear Father 'to withdraw His hand,' thinking Him meddlesome and ill-tempered! Men had been ignorantly violating some of the natural conditions of bodily well-being, nay, of bodily existence. If we went on so we should all perish and the race die out. The disease brought pain and death, plainly telling us of our mistake and our consequent danger; bidding us avoid the special cause of that mischief. Would it have been well for the Infinite Providence to alter for our caprice the Constitution of the Universe and the pre-established harmony between Nature and the frame of man? The public prayers changed not the purposes of God, nor His motive, nor His means. But the Board of Health swept the cholera out of many a town."

—Theodore Parker.

A FAITH FOR ANCHOR.

I cannot too earnestly insist upon the need of our holding, each man for himself, by some faith which shall anchor him. It must not be taken up by chance. We must fight for it, for only so will it become our faith. The halt in indifference or in hostility is easy enough and seductive enough. The half-hearted thinks that when he has attained that stage he has completed the term of human wisdom. I say go on: do not stay there; do not take it for granted that there is nothing beyond; incessantly attempt an advance, and at last a light, dim it may be, will arise. It will not be a completed system, perfect in all points, an answer to all our questions, but at least it will give ground for hope.—Mark Rutherford.

"Wanted—men:
Not systems fit and wise,
Not faiths with rigid eyes,
Not wealth in mountain piles,
Not power with gracious smiles,
Not even the potent pen:
Wanted—men."

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

"The Unitarian Monthly" begins its eleventh year with this issue. Its first number was published (as "Unity") at the end of September, 1903, as an 8-page magazine. Since then illustrations have been introduced and the number of pages increased to 12 and afterwards to 16, doubling the space and contents on what it was at the start. It was considered a very risky proceeding to begin such a periodical, seeing that there has always been a loss on every previous monthly periodical in our denomination, all the more so as it was a one-man venture with no financial means to back him up. But from the very first number the paper met with sufficient support to pay expenses of publication, and it has done this in spite of the larger cost involved in the increase of the number of pages Never was it on a sounder basis than now, and never was the prospect of its prolonged life so certain. The editor thanks contributors, churches, societies, and subscribers for their co-operation.

At Bolton-on-Dearne a new school building is in course of erection as a fixed home for the new movement. There are over 100 scholars and 11 teachers, and an adult class of forty-four young men and women.

Mr. Lawrence Redfern, M.A., of the Unitarian Home Missionary College, Manchester, has been awarded the Hibbert Scholarship, and has gone to Harvard University, U.S.A., for a further course of study.

The Rev. Arthur Scruton has resumed his open-air addresses at Stockton-on-Tees, and is securing large attendances at these meetings and at his Sunday evening services; and the Rev. W. J. Piggott has been addressing considerable open air audiences at Burnley on Sunday and Wednesday evenings.

The Blackburn Unitarian congregation, of which Rev. Fred Hall is minister, is making a very praiseworthy effort to secure a permanent church building of its own. A central plot of land has been purchased at a cost of £1,650, on which there is a substantial dwelling house. Towards this the congregation has raised over £600, and is appealing for help to secure the remainder. As soon as possible a school-chapel with classrooms will be erected. The need is great. Within the past two years the church membership has increased from 57 to 90, and there is a Sunday school of 72, of which 34 are over 18 years of age, and with only a hired room to meet in. And there is a population of 140,000 to work upon.

The Scottish Unitarian Association held its centennial meetings on Sept. 6th at Montrose, with large attendances.

Sir Oliver Lodge, as President of the British Association at Birmingham, delivered a remarkable address on "Continuity," in which he declared the harmony between Science and Religion, and his belief that there is scientific proof of existence after death with continuance of memory and of personal identity.

Mr. D. J. Thomas, of the Caeronen Unitarian Congregation, S. Wales, has won the 100 guinea Bucknill scholarship at University College, London.

Very successful meetings have been held at Peckham, Coalville, Nottingham, Atherton, and other places during the past month, by the Unitarian Van Mission.

Mr. Hugh R. Rathbone, M.A., J.P., a prominent Unitarian, is nominated to be the next Lord Mayor of Liverpool.

MINISTERIAL CHANGES.—Rev. T. J. Jenkins has received farewell presentations on leaving Hinckley, and has commenced ministry at Newchurch, Rossendale; Rev. S. Burrows has had presentation of illuminated address at farewell meeting at Hastings; Rev. H. R. Tavener has received farewell presentations at Hunslet, Leeds, and entered on the ministry at Willert-street Domestic Mission, Manchester; Rev. J. W. Bishop has entered upon his ministry at Mottram; Rev. J. Hipperson, of Old bury, has accepted appointment to the ministry of King Edward-street Chapel, Macclesfield; Rev. Wm. Jellie has concluded his ministry at Wellington, N.Z., and is on his way back to England; Rev. A. Lancaster concludes his ministry, Cross-street, Moretonhampstead, Sept. 28th, after more than twelve years' pastorate.

DEATHS.—Miss E. J. Lee, of Kendal, August 18th; Mrs. James Whitehead, Todmorden, August 21st, 67; Miss S. C. Harrison, Southend-on-Sea, August 22nd, 72; Mrs. Wm. Haylings, Cheltenham, August 23rd, 80; Mr. James Turner, Nelson (treasurer Nelson Unitarian Church), August 28th, 52; Rev. John Fox, Leeds, August 29th, 79; Mrs. A. J. Fabritius, London, interred Sept. 4th, 83; Mr. J. S. McTear, Belfast, Sept. 7th, 71; Mr. Martin Waite, Gillingham, Kent, late of Manchester, Sept. 7th, 65; Mrs. A. T. Thornhill, London, Sept. 9th, 63.

"History of the Unitarian Chapel, Oldham," an illustrated volume in commemoration of the centenary of the congregation, will be issued in November, 250 copies only, by subscription, 3s. 6d. post free; Mr. A. Jackson, 353, Park-road, Oldham, will supply a circular of particulars to applicants.—Advt.

ADVERTISERS, Churches, Associations, and other Institutions should note that this Magazine is the organ of various Unitarian Movements, is used by considerably OVER 100 CHURCHES, and reaches about 30,000 READERS. Hence any Advertisements of Meetings, Services, Special Events, Bazaars, or anything else are certain to be of effective value. TERMS: 2/6 per inch in columns; 20/- per column; 10/- half-column; £2 the whole page.

UNITARIAN VISITORS on holiday at seaside resorts and other places where there is a UNITARIAN CHURCH are urged to support their Faith when away from home by attendance at the Unitarian Services on Sundays. They are heartily invited to encourage their fellow-Unitarians by their presence. Please note name and location of any church entered in this column and times of service.

Here let no man be stranger !

BLACKPOOL: South Shore Unitarian Free Church, Lytham Rd., S. Rev. H. Bodell Smith. 11-0 and 6-30.

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